

# The Catholic Educational Review

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## THE FUTURE OF THE SMALL COLLEGE\*

Educational standardization, whether we like it or not, is here to stay. The standards, however, are far from being fixed, and we all agree with Dr. George F. Zook, the Government Specialist in Higher Education, that the situation is truly chaotic. The American Council on Education proposed in its meeting in Washington, on May 6 and 7, 1921, to start with existing standards, codify and unify them and then set up what shall be recognized as universal standards for an American college. Here is a splendid opportunity for Catholic educators. The Catholic Educational Association is represented on the American Council on Education and thus has an opportunity to secure a hearing for Catholic educators. The chief accrediting agencies will be asked to report within the next two years on unified statements of standards for various types of institutions. The present paper is an appeal to Catholic educators to use their influence during the next two years to secure standards that will be favorable to the small college and thus save that institution for America.

The small college that we are pleading for is the typical American college described as follows in what is considered a standard work on the subject, "The American College," by Dr. Isaac Sharpless: "The typical American college is one where from 100 to 500 students meet together without preparatory, graduate or professional departments, to pursue the four years' course leading to the bachelor's degree. Its purpose is cultural and disciplinary rather than technical, and

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it interests itself chiefly in the moral and social development of its students as well as their intellectual."

In every discussion of the college problem we must bear in mind that the specific function of the college is the imparting of a liberal education, the making of men and not of specialists. To do this, to make men out of boys, the college must attend to the individual needs of the individual student. The personality of the teacher must act on the personality of the individual student. The small college has always contended that it can reach the individual student more effectively than the large university. To have real education you must have contact between teacher and pupil. "In the impressive illustration of Judge Buffington, you may charge two wires with any amount of voltage; so long as you keep them apart there is no result; but bring them together, and light and heat and power flow from one to the other. So you may put ever so learned a professor in the chair, and ever so bright a student on the bench; so long as you keep them apart there can be no educational result. Only as they are brought into contact can the one powerfully affect the other. Separate professor and student by numbers or methods or any other barrier, and personality can not influence personality. Herein has always been the chief glory of the small college and will ever be. No university classroom with its crowds, and no overgrown college can accomplish for character building, for calling forth the utmost that is in each student, and for training his individual powers what the small college has done and is doing."<sup>1</sup>

This advantage of the small college is now admitted by many representatives of the universities. A university professor was expected to teach geometry at one and the same time to 137 freshmen. He presided, indeed, in the classroom and lectured on geometry to his 137 freshmen, but he himself admitted that the procedure was a farce. The head of the department of chemistry in one of our greatest universities wrote to the head of the department of chemistry in a college in Iowa: "Your boys after one year in chemistry come to me

<sup>1</sup>Report of the North Central Association of Colleges and Secondary Schools, Chicago, 1909.

better prepared than my own boys here. What can I do with a mob of 350 coming into my laboratory to receive instruction? I can only give them 14 inches of bench space apiece and send assistants around to look after them. You can *teach* them, but I can't." A Yale student, who took an advanced degree at Yale, admitted that in a recitation course, in sophomore year, he was not called up in the whole term.

Even the defenders of the universities admit that in the general courses, which make up a very great part of the work of the undergraduates, the attendance is large, frequently mounting into the hundreds, and the means of instruction is nothing more personal than a formal lecture. How could individual instruction and association be possible when the rooms are so crowded that a lecture a week must be supplemented by two hours a week when the class in small groups meets many tutors, hardly their seniors. Some may object that in the large universities the ratio of instructors per number of students is higher than in the small colleges. But this favorable circumstance is largely true only of the professional and graduate departments, but not of the general courses of the undergraduates where the need for individual instruction is greatest. And even in the advanced and highly specialized courses for upper classmen and graduates, the relations are of scholar rather of man to man. Hence the small college has a real advantage in that it makes it possible for immaturity to be under the constant impact of maturity, while in the large college or university the freshmen and sophomores are often in the hands of instructors scarcely older than themselves. The professors whose fame has attracted the young students are interested in research work or teach only the highly specialized courses of the university.

It was probably in view of these conditions that President James, of the University of Illinois, wrote to the heads of neighboring local colleges, offering to cooperate in diverting to them students who desire a general education. Dr. Claxton, the late Commissioner of Education, agrees that the small colleges are better fitted than the large universities to give a general education, for he says: "The universities are overcrowded with young men and women, many of them boys

and girls, unable to do satisfactory work under the conditions which they find. They are taught by instructors and assistants of less ability and experience than those who instruct the higher classes. Many lose their inspiration, become discouraged, and quit. The records show that about 60 per cent of those who enter the freshman class fall out before the beginning of the junior year."

We hear much nowadays of the luxury and the lack of discipline at the universities. The president of one of our State universities in a general letter to parents requests that no student be permitted to have an automobile at the university and that spending money be limited to \$5 a week above the necessary cost of board, room, laboratory fees and books. Do you not think that the college with a limited attendance is better able to control its students? The larger freedom of the university is for men, but not for the boy whose lack of self-control must be supplemented by the oversight and direction of the college. Senator John J. Ingalls once said: "I did not get half as much from my college (Williams) as I might and ought; but as I look back upon myself, I realize that I should have gone to pieces entirely in a university."

Much of the educational gain of the college is derived from the students associating with one another. The broadening social intercourse with students coming from different parts of the State and country, with different tastes and different views, is an important factor in college education. In this respect the small college seems to offer, though it may appear paradoxical to say so, a larger variety of students to select from than the large university. In the small college everybody knows everybody, while in the university nobody knows anybody. In the large university there are too many students to admit of general acquaintance, and hence the students band together because of some sectional interest and confine themselves to smaller circles—the result being the snobbishness or worse of the college clique or fraternity. In the small college the students are not compelled to split up into cliques or to create artificial associations for the purpose of enjoying the social advantages of academic life; the college is the true fraternity.



Much has been made of the social prestige attaching to a Harvard or a Columbia man, but it may be doubted whether the circle of friendships formed by the small college man is not larger than that formed by the student of the great university. Several attempts were made some years ago to form a university alumni association in the chief city of the Pacific Coast, but the attempt failed despite the large number of the university graduates. But the same city boasts several such associations of the alumni of small eastern colleges.

A great educator once said that with a true teacher, like Arnold of Rugby, at one end of the bench and a bright boy at the other end, you have the essentials and foundation of a real college. This is but saying that the teacher and the equality of his teaching constitute the essence of the college. On this head the large universities would seem to have the advantage of the small college since they can offer higher salaries and thus attract the better teachers. However, those teachers who are most famous and who command the highest salaries will be chiefly interested in scientific research and will be employed only in the highly specialized courses of the graduate school while the teaching of the undergraduates will be in the hands of tutors and assistants, immature and inexperienced and hardly older than the students. In fact, in the large universities the students often find themselves under fellow students of honor grade rather than receiving the benefit of mature instruction. In the small colleges, however, the undergraduates meet the best men on the staff.

Many a teacher who loves teaching for its own sake will even refuse the higher salary offered by the large college in order to have an opportunity to exert the individual influence on each student that is possible only with a moderately sized class. In the small Catholic colleges, especially where the vast majority of the teachers have consecrated themselves to the work of the classroom for the sublimest of motives, we have all reason to expect teaching of a very high order.

We have often heard the charge that modern education is largely informative and overwhelmingly analytical, being made up of theories and lectures, while the pupils do not perform enough independent work, either oral or written. Is

it not probable that overcrowded classrooms are partly responsible for these conditions? How could a teacher with a class of two hundred hope to have individual blackboard work or to correct the written exercises and compositions of his students? Lecturing may be teaching; it is not instruction. The lecture may stimulate men; but it is out of place with boys.

Elihu Root must have had some of these advantages of the small college in mind when he said: "I believe that the American boy has better chances for education, for training, for making a true success of his life, in a college of not more than 300 students, removed from the great centers of population, where the students are brought into intimate association with their instructors; where the air is full of college spirit; where they are breathing a scholastic atmosphere year by year; and where the college is the all in all of college life."

The matter of finances is a vital problem with all colleges, large or small. Educational institutions, like churches, never pay. We establish them and support them because they are the foundation-stones of civilization. No other nation on the face of the earth is spending money so lavishly on higher education as the United States. In 1893 the national expenditure for higher education was \$22,944,776; and in 1916, \$110,532,396. According to recent figures, the combined endowment funds of Yale, Harvard, Princeton, Cornell and Columbia total 128 million dollars. Still the large universities contend that their funds are inadequate to their needs. President Lowell states that the resources of Harvard, in spite of its successful drive, do not suffice for its needs. President Butler tells us that Columbia raised the student's fees, but still needs financial assistance most urgently.

The Commissioner of Education, in his latest report, answers these appeals of the higher institutions by stating that it is time to consider the superior taxing power of the National Government in its relation to the needs of the universities. Here we have the whole situation in a nutshell. The educational expansion now in evidence on all sides must lead to national control of education, or to collapse. The Commissioner of Education concedes that "the private schools and

colleges have been the salvation of the public schools. These private institutions have their place in our educational system. They prevent it from becoming autocratic and arbitrary, and encourage its growth along new lines." But if we wish to save these private institutions, if we wish to save the freedom of education, we must hold to a simplified curriculum and to educational units of moderate size, for only thus shall we be able to survive.

In "The Efficient College," a report of the Association of American Colleges (Vol. III, No. 2, March, 1917) the minimum enrollment in the efficient college was fixed at 500. An efficient college was shown to be one that offered a reasonably generous range of courses and that had adequate library and laboratory facilities. Such an institution necessitated considerable expenditure. If the number of students should be small the per capita cost would be very high. As the number increased the per capita cost diminished until at an enrollment of 400 to 500 it became nearly stationary and showed little or no decrease for enrollment increase beyond this number. An equipment and staff adequate to an efficient college can handle about 500 students. When this number increases above that figure duplications of staff and equipment are required to such a degree that little or no further cut in the per capita cost seems possible.<sup>1</sup>

Hence even financial reasons would seem to favor the policy of the traditional college course and a limited student body.

It may be unfashionable, at the present time, to plead for the traditional college course, but the Catholic Educational Association has gone on record in favor of that course, and its position will be vindicated in due time just as Catholic educators were vindicated once before when they defended the same course against the elective system that was sweeping over the colleges of the land. The group system has taken the place of the elective system for the time being, but we are beginning to witness a reaction in favor of Latin and Greek. It is significant that Amherst College, which was one of the first institutions to plead for breaking away from the

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<sup>1</sup>"Association of American Colleges Bulletin," vii (1921) No. 4, p. 10.

dominance of Latin and Greek, is now leading a movement to restore these languages to a more important place in the course of study and to make at least one of them a necessary condition of entrance and graduation. We believe with Cardinal Newman that the ancient classics will eventually hold their own against the onslaughts of modern science just as they held out successfully against the inroads of medieval science.

Despite the present outcry of opportunists and materialists and timeservers, the classics remain the humanities and the basis of our culture and civilization. They are still the best instrument of education, for, as Cardinal Newman says, in his "Idea of a University," "The simple question to be considered is, how best to strengthen, refine and enrich the intellectual powers; the perusal of the poets, historians, and philosophers of Greece and Rome will accomplish this purpose, as long experience has shown; but that the study of the experimental sciences will do the like is proved to us as yet by no experience whatever."

President Butler assures us that the world is calling for "broad men sharpened to a point." To give this broadness is the function of the college, while the point will be added by the specialized studies of the university. General training and special training are essentially different. "The one process should make iron into steel, and the other makes steel into tools. Specialization which is not based upon a liberal culture attempts to put an edge on pot iron."

The miscellaneous curriculum of the college is based on the false principle that it does not matter *what* you study, but that the chief point is *how* you study. This principle is opposed to the experience of the ages. We do not know the educational results of a course in contemporary novelists or in Japanese music, but we do know from the history of education that certain studies pursued in a certain way produce certain results. These certain studies are the classics, and hence the small college should retain its traditional curriculum. It should strengthen its classical course and should try to solve the difficult problem of so correlating the

natural and social sciences with the classics as to produce one harmonious, organic whole. The small college should not be over eager to increase the number of its departments for the sake of attracting more students, for it owes most of the time and the highest service of its faculty to the undergraduates, and what they need is general education and not professional training. By introducing a new department the small college is liable to increase merely the dead weight of the course of study.

When defending the claims of the small college, we need not assume an apologetic tone, since the whole history of American education is an argument for the small college. Throughout the history of higher education in America the small college has been the normal type. In 1850 no college in America had over 400 students. In 1870 Yale had 522 students and Harvard 616; no other college had 400 students. The average class of Bowdoin for 115 years up to 1890 numbered 19. The average class at Amherst from 1821-1885 numbered 43. Twenty years ago 34 per cent of our colleges and universities had no more than 150 students. Even today, in point of mere numbers, the small college is still typical—of the 673 colleges reported in 1917-18, 495 had less than 500 students, and 252 of these had less than 200 students; only 178 had 500 students or over.

Shakespeare advises us, "Mud not the fountain that gave drink to thee." It is the small college that has trained the leadership of America for generations. Shall we therefore believe that it is no longer equal to the task? Does the fact that we have a considerable number of large institutions prove that the small college has not had a place in our country, or that it is not now meeting a real need?

The large college and university are creations of the last quarter of the last century, and hence they are rather new institutions. "They are so young," says President William Oxley Thompson, of Ohio State University, "that their real value and efficiency are still problematical. The alumni of the modern large university have yet to win a distinction that will eclipse the glory of their fathers. It may yet develop into an eclipse of the son."

At the 1904 convention of the National Education Asso-



ciation a college president declared (Report, p. 139): "Statistics abundantly show a far larger proportion of graduates of small colleges 'doing well' than of larger institutions. A Harvard man has recently, in a brilliant paragraph, shown that this is strikingly true of his own college, comparing Harvard the 'small college' before 1860 with 'Harvard University' since that time. Some of the best men this country has known would probably never have been known but for some small college."

The complaints about the present output of our colleges and universities are quite general. It will suffice here to quote one or two opinions of Oxford tutors, for their criticisms of the American Rhodes scholars seem to emphasize what is considered a general defect of our college graduates today:

Our American scholars seem inclined to drift from one subject to another, taking a bird's-eye view of each and resting content with that.

E is an intelligent man and had no difficulty with ordinary examinations; but his knowledge was vague and he had great difficulty in expressing himself fully or clearly or precisely. That is the general impression I have gathered about the American scholars—that they have a general knowledge, but have been taught nothing very precisely.

I think that their training in America has encouraged smattering in a large number of subjects.

The Oxford tutors will have little reason to wish that the large American college with its miscellaneous curriculum should take the place of the small English college with its fine loyalty to the best traditions of the past. The college men of England still believe that the classics are the core subject of the college, and that smallness does not at all militate against efficiency in education. Englishmen recognize the fact that nearly all their leaders—whether in literature or art, in church or state, in journalism or in parliament—that nearly all these leaders have received their academic culture in small colleges. To this day the higher education in England is principally given in colleges with a very moderate number of students. According to the "Oxford University Calendar" for 1920, one Oxford college (Corpus Christi) has 92 students, ten colleges have between 100 and 200, four



have between 200 and 300, and three colleges have between 300 and 400 students, the largest number of students, i.e., 393, being in Christ Church College. These small colleges, it is true, are constituents of a large university system, but for the undergraduate this circumstance means no more than that the university fixes the curriculum for his degree and appoints the examiners, and provides him with opportunities for study in the Bodleian Library, the Museum and the scientific laboratories. But the chief part of his schooling the undergraduate gets out of the informal catechetical teaching given to groups of ten or twelve in the rooms of his own college, and from the correction of the essay and compositions which he takes periodically to his tutor.

This English system of the small college *in* the university has been proposed as a solution of some of the problems of our large universities. Charles Francis Adams had this system in mind when he wrote that Harvard "save in name and continuity should cease to exist . . . and in its place should be a group of colleges, all independent . . . so limited in size that individuality would not only be possible, but a necessary part of the system." The large universities themselves are beginning to realize that their size is becoming unwieldy and are therefore tending to revert to the earlier collegiate ideal with which they began. It is well known that 2,000 has been fixed as the limit of the student body at Princeton. Wisconsin is dividing its larger courses into more wieldy units. In the spring of this year the president of Boston University proposed that when a college of the liberal arts has attained an enrollment of 500 students it should accept no more, but instead organize a new college unit, with a separate faculty and a separate dean. The same policy was advocated nine years ago by the chancellor of Amherst College, though he considered 350 as the ideal number of students for each hall. Some universities and colleges have adopted the so-called "quadrangle system" and the "preceptorial system" or other devices in order to do the personal work that is necessary for education. The *Journal of Sociology* contends that "there is a general conviction that not more than

500 adolescents should be instructed under one administration."

All this is a wholesome reaction from that worship of mere size which Charles Dickens and other shrewd observers noted among the characteristics of the American people. Yet there are still too many of our countrymen who consider bigness a virtue and smallness a vice. Even among our educators there are still too many megalomaniacs; but the small college has rightly been recommended as the best antidote for the germ of educational elephantiasis. When Ezra Cornell announced that Cornell University should be a place where everybody could learn everything, he stated a new doctrine, but one that was eagerly taken up later by the large colleges. The public was told that not only should college education be open to everybody, but that nearly everybody should have it. But there is, as the Commissioner of Education observes, "a certain reaction from this extreme position. The experience of higher institutions with large numbers of persons of innate mental limitations has led to the growing conviction among university and college officers that, after all, higher education is for the few and not for the many."

Hence we find many large colleges talking about keeping candidates out, about restricting the number of students, about fixing a maximum enrollment. There is, indeed, a strong movement to restrict the size of the college. Entrance requirements are being raised, and the universities are becoming more exacting with the graduates of their affiliated schools. The large universities are confessing that among their thousands of students are "too many who come to college under purely social incentives—some for the sake of representing social advance on the part of the family, some to get a larger amount of social enjoyment." We are therefore not surprised to learn that the larger colleges (and such universities as mainly perform college functions) will be constrained, in self-preservation, either to reduce their numbers, or to fashion themselves into a collection of small colleges.

The case of Amherst College is a sign of the times. This college is now carrying out what has been called the "Amherst plan." The essentials of this plan are that the classics will be

stressed, that all the applicants for admission must submit to competitive examinations, and that the number of students will be limited to 600. As a result of this plan, Amherst now has one teacher to every ten students, and 84 per cent of the faculty are of professorial rank. By cutting down other non-essential expenses Amherst has announced a 50 per cent increase in faculty salaries and hence when seeking teachers it will be able to compete, as far as the financial appeal is concerned, with the largest universities of the country.

This case of Amherst College is representative of a wide movement, and our American educators, especially in the large universities, are admitting quite generally the claims of the small college. They would seem to be ready to accept the view of Goldwin Smith: "My acquaintance with universities which have no colleges has confirmed my sense of the value of these little communities, not only as places for social training and for the formation of friendships (no unimportant object, and one which a college serves far better than a students' club), but as affording to students personal superintendence and aid which they miss under a purely professorial system."

Thus we have much evidence that the small college still has an important place in American education. We are now seeing that William R. Harper, then president of Chicago University, prophesied truly when he said at the 1900 Convention of the National Educational Association: "The small college is certain of its existence in the future educational history of the United States. The future of the small college will be a great future; a future greater than its past, because that future will be better equipped, better organized and better adjusted."

It is for us Catholic educators to play an important rôle in this future of the small college. It is for us to use our influence, both individually and collectively, to make that future a great and useful future. It is for us to do our utmost during the next two years to prevail upon the standardizing agencies to make their requirements so elastic as to include a simplified curriculum and only a minimum of physical equipment among the requirements for the standard college. To be fair to the small college, we must bear in mind

that the danger of the small college does not lie in the failure to attract numbers or in the greater growth of the universities. Rather the danger lies in attracting too many students and in abortive attempts to become universities. We hold, with John Stuart Mill, that it would be a great misfortune in the educational history of a nation to establish uniformity under the name of unity. Hence we must plead for elastic requirements for the standard college.

But, on the other hand, we must also improve our college teaching so that no charge of gerund-grinding or logic-chopping may ever be brought against us. It was charges of this nature that brought the classics into disrepute among modern educators. A teacher of the classics used to say, "Unless we are mended we shall be ended." There is still much room for improvement in our present methods of teaching Latin and Greek. The findings of modern pedagogy are largely ignored by our teachers of the classics. All friends of the classics must therefore welcome the work about to be published by the St. Vincent Archabbey Press, Beatty, Pa., viz., "The Science of Education," by the late Dr. Otto Willmann, probably the greatest educational writer of Catholic Europe. Dr. Willmann's book offers both a philosophical and a historical defense of the classical course and at the same time acquaints the teacher of the classics with all that is tried and true in modern pedagogy.<sup>1</sup>

I must ask your pardon for trying your patience with this long paper. But I ventured to speak at length, since it seems to me that the problem of the small college is vitally connected with the future of the Catholic Church in this country. It is to the Catholic college that we must look for the leaders of the future. During our late war the Catholics supplied 35 per cent of the men in the ranks, but hardly 3 per cent of the officers. Shall our Catholics always remain hewers of wood and drawers of water? Even at the present time less than 2 per cent of our children are in high schools, and only a frac-

<sup>1</sup>This English translation of Willmann's "Didaktik" has been made by the Rev. Felix M. Kirsch, O.M. Cap. It will be ready in fall. We believe that the translation has rendered a lasting service to our English speaking students of education by making a really great and truly Catholic work accessible to them.—EDITOR.

tion of 1 per cent are in colleges. Would that even this fraction of 1 per cent were in *Catholic* colleges. Upon the basis of elaborate research work, the Rev. Dr. J. A. O'Brien, chaplain to the Catholic students at the University of Illinois, estimates that we have 19,000 students in Catholic colleges, while 40,000 Catholic students are in secular colleges and universities. Shall we rest satisfied while we have only 19,000 students in Catholic colleges and 40,000 Catholic students in colleges from which God is largely excluded? Shall we in the face of these facts venture to scorn even the smallest Catholic college? Will it not be more wise to encourage even the smallest institution and so improve it that it will be able to meet all just requirements? Even the smallest Catholic college is called to do a great work and to maintain a noble tradition. If it cannot meet the requirements of the standard college, it should be permitted to serve as a junior college. At all events no small Catholic college should be crushed, for even of the smallest Catholic college may we truthfully say, as Webster did of Dartmouth, "She is small but there are those who love her."

REV. FELIX M. KIRSCH, O. M. CAP.

## A PLAN OF TEACHER CERTIFICATION\*

If we may argue from the evident signs of the times, we are safe in declaring that the all-important problem in the Catholic school system at the present moment is the certification of teachers. It is the burden of discussion wherever Catholic educators meet. The question of State certificates for Catholic teachers is very much to the fore. The wisdom of allowing sisters to attend State normals, the feasibility of the Diocesan Normal project, the prospects for normal training in the individual communities, all of these problems arise ultimately from the recognized need of supplying our teaching sisters with some kind of a certificate, for while everyone knows that the possession of a certificate does not necessarily guarantee teaching ability, there are few that are not convinced that the certification of teachers will contribute greatly to the efficiency of our schools.

First of all, teacher certification will help to standardize teacher training. At the present time, lack of uniform standards makes for a great amount of haphazard work along this line. Communities are at a loss as to what standards to follow. There are State requirements, diocesan requirements, and the requirements of higher institutions. Effort and energy expended to meet any one of these is liable to count for nought should one of the others eventually prevail. There is that perpetual insecurity which is so discouraging and confusing. Certification would give the training school a definite aim and would assure us that at least the minimum essentials that enter into the formation of a teacher are being taken care of.

In the second place, the fact that a teacher holds a certificate has its apologetic value. It is true that our achievements are our best defense. Religious teachers in the present as well as the past need no apology for their work. In spite of staggering handicaps, they have succeeded in producing a generation that is soundly educated, an honor to the church and an

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asset to the country. But in these days of standardization, the principle "By their fruits you shall know them" is recognized only when it is backed up with a neatly tabulated record of credits. If we can show in advance that our teachers have been properly trained, we are in a better position to disarm our opponents.

Admitting, then, the value of certification, the question at once arises, who shall issue the certificates? And if we consult the tendency among Catholic educators in various parts of the country, it would seem that we are coming to the conclusion that the State should certify our teachers. Though there is considerable misgiving on the subject, the feeling seems to be that by compromising on this score, we may save ourselves more odious interference in the future. We have become uncomfortably aware of the State's desire to expand its authority in matters educational and to assume some sort of supervision over private schools as well as public. We have voiced our protest against the false principle that gives the State supreme control over the education of its future citizens. But we have likewise admitted that the State has certain just rights in this connection. And we seem to be on the verge of admitting that the State is acting within these rights, when it insists on passing on the fitness of our teachers.

Precedents are adduced from other countries to prove that State certification is not an unmixed evil, and it has been shown quite conclusively that there is nothing in the movement contrary to the expressed law of the church. It is argued that we can meet the argument of un-Americanism with better grace, if our teachers are on the same footing as the teachers in the public schools. The difficulties that might come in the way of obtaining such certificates because of bigotry and ill-will are minimized, no doubt rightly. Nor does any State at the present time maintain standards that should cause us much worry. Of course, the way is opened a bit for more interference, but then we can make it quite clear from the beginning that there are certain limits that we will not allow the State to transgress. And in general, the immediate results may prove very happy for our schools.

Then, again, as someone has put it, "it is a proven fact that

impetus or impulse from outside stirs up the waters of stagnation and *laissez faire*." We are all well aware that the needs of the situation and the shortage of teachers has too often led the authorities to leave much to chance in the matter of teacher training and that thorough supervision of this phase of the work has been rather neglected. It may very well be that under the present circumstances, this will lend us just the necessary motivation and hasten the time when uniform standards will prevail in the training of the religious teacher.

These considerations are not without their validity, yet we may be pardoned for feeling a bit uneasy about the whole situation. When all is said and done, we are striving in this matter to effect a compromise, and the principle at stake is surely important enough to justify our going slowly. Because a few States have signified their intention of certifying religious teachers we should not be in too much of a hurry to commit the whole country to this policy. At least we might cast about for some possible alternative. State certification should be our last resort.

Now, is there an alternative? Can we work out a system of certification that will bring us all of the advantages that might come of State certification and at the same time spare us the possible evil consequences of the same? Is there anything practicable in the idea of a Catholic teacher facing her critics armed with a certificate that testifies that she has received a standard training under the direction of those to whom the teaching office of the church has been divinely entrusted?

The Third Plenary Council of Baltimore laid down explicit rules concerning the certification of teachers, going into some detail as to the points required. However, the machinery indicated for the carrying out of this legislation did not prove effective. The practice of diocesan examinations for teachers is still in vogue in different dioceses, but I do not believe I am overstating the point when I say that these examinations have become more or less of a formality. Even at their best, they have weight only with diocesan communities. Moreover, they lack professional standing. But on the basis of this legislation of the Baltimore council, it does seem possible that a more efficient technique of certification might be developed,

that would standardize teacher training the while it precluded State interference.

The plan might be worked out as follows: Certificates might be issued in each State by the ecclesiastical authorities of that State. These certificates would render the recipient eligible to teach in any parish school in that State, nor would any religious teacher be allowed to teach in the schools if she did not hold such a certificate. Where there would be more than one diocese in a State, a governing board would be formed, consisting of a representative of each bishop. There would likewise be an advisory committee, including representatives of the various communities whose mother house was in the State. A schedule of certification would be drawn up, which might include everything that the State demands and more. Certificates would be issued upon the successful passing of an examination that would be prepared by the governing board and administered by the local authorities in each diocese. Provision might be made, because of present exigencies, to grant temporary, renewable certificates to teachers in service who have not had the advantage of completing their normal course before going out to teach. Exemption would only be made in the case of those teachers who have completed a certain term of successful experience.

The governing board would likewise lay down certain prescriptions concerning the manner in which teachers were to be prepared for the examination. A syllabus would be issued outlining the subject-matter to be covered and the amount of time required for covering the same. No teacher would be granted a final certificate who had not completed a standard high-school course, though a sliding scale of academic requirement could be arranged in connection with the temporary certificates granted to teachers in service. The equipment of the normal teacher might likewise be indicated. In other words, while the examination would be the final norm of granting certificates, the professional standing of the community normal would be insisted upon.

This plan would center the professional training of the religious teacher in her own community, where the nature of the case would seem to demand that it be centered. State

certification, on the other hand, especially in those States where certificates are issued on the basis of credentials showing academic and professional training, would make it impossible for many communities to maintain their own normals. They would have to send their subjects to accredited schools, which would mean that eventually the mother house would concern itself exclusively with the religious formation of the teacher. This would entail a great amount of confusion and expense and would create a cleavage between the professional and religious preparation of the teacher that might prove very unfortunate.

The plan outlined above would stimulate the communities to prepare their own subjects. While certain standards of professional training would be established, they would not demand impossible things with regard to equipment, endowment and the like. The nature of the teaching situation in our system is unique because of the fact that our teachers lead a common life in religious orders. State legislation has in mind individual subjects who are in a position to go wherever they may be directed to obtain their training. Only those who are on the inside understand our situation well enough to lay down prescriptions that will achieve the desired results without disrupting the natural order of things.

With such a system in force, it would be comparatively simple for us to define our attitude toward the State. There would be an effective, standardized plan of issuing certificates, as inclusive as anything the State might demand, and there would be the examination results to prove that the teachers had really covered the matter and were able to give an account of themselves. There would be no room for State interference on the principle of the right of the State to insist on minimum standards, for there would be facts to prove that such standards were being maintained. If every Catholic teacher holds a certificate, issued by ecclesiastical authority upon presentation of evidence that her professional preparation has been all that could be desired, the State can not sincerely demand more. Nor will the State, in all likelihood, demand more, for there is always a certain fairness in the minds of men to which we can appeal, provided we can prove our case.

That there are difficulties in the way of the prosecution of a plan such as this, I freely confess. But these difficulties are in no manner insurmountable. For example, how will this plan affect teachers whose mother house is in another State? Provided this plan were inaugurated in every State, it would seem an easy matter to arrange some reciprocal agreement, whereby certificates issued in one State would be recognized in another. Such an arrangement could be effected the more easily were there some common agreement as to minimum essentials for all States. The digest of State laws prepared by the bureau of education of the National Catholic Welfare Council would supply us with material for arriving at such an agreement.

Again, there is the question of the standing of the examining board in each State. This board would have to be permanent and stable in character. In the second place, it would need some professional standing. Its permanence could be guaranteed easily enough, but the second point might present a problem. Perhaps the whole arrangement could be standardized through the Catholic Educational Association or through the Catholic University. While we might wish to avoid undue centralization, some centralization would seem to be necessary if the plan is to be backed with professional responsibility.

The final sanction of the plan would be the authority of the ordinary, backed by the intelligent good will and cooperation of all parties concerned. In view of the alternative, it should not be impossible to secure such cooperation. It is a question of preserving the liberty and integrity of the Catholic schools. The individual communities would be saved no end of worry, for as long as they look to outside agencies for standardization, they will be kept in a constant state of perplexity and insecurity. The amount of work that our sisters are doing at the present time, after school hours, in Saturday classes and during the vacation, is tremendous. Yet how much of this work is desultory in character and carried on without any guarantee of its ultimate recognition. Too many of our sisters are being forced by circumstances to attend State normals and secular universities, and whatever we may say in defense of this prac-

tice, we know in our hearts that it is not just as it should be. Yet we can not complain over much, for we have not provided them with the things they need for their professional training. When all is said and done, it should be the aim of the Catholic school system to be as self-sufficient as possible, and we should be mighty careful of the sacrifices we make in the name of opportunism.

These ideas are submitted humbly and tentatively with a view of stimulating some positive thought on this question of teacher certification. The thought underlying it all is that we ought to exhaust every other possibility before entering into any compromise with the State concerning our teachers. Freedom is a boon that is dearly won and seldom regained once it has been gambled away. At least, let us take our time and not rush blindly into an arrangement which may eventually nullify the efforts of the church to provide her children in the United States with a religious education.

GEORGE JOHNSON.



## THE PROPOSED CLASSICAL INVESTIGATION BY THE AMERICAN CLASSICAL LEAGUE

The American Classical League is a national association of all friends of the classics, founded in 1918, chiefly through the efforts of Andrew F. West, dean of the Princeton Graduate School. The object of the League as stated in its constitution is, "to improve and extend classical education in the United States, to supplement and reinforce other existing classical agencies and to advance the cause of liberal education." The League has done a truly great deal of work by way of distributing popular literature on the value and need of studying Latin and Greek, and by combating insidious public statements aiming at the exclusion of the classics from our school system, but its greatest accomplishment appears to be at hand.

Largely through the individual effort of the president of the League, Dean A. F. West, the General Education Board has appropriated \$60,000 to provide for an investigation of classical education in the secondary schools of the United States. The investigation will be conducted by the American Classical League, and will probably require three years for its completion. It will be in the general charge of an advisory committee appointed by the president of the League. The advisory committee has already appointed three expert investigators, who will do the actual investigating, but at present only two have been publicly announced, W. L. Carr, Oberlin College, Oberlin, Ohio, and Mason D. Gray, East High School, Rochester, N. Y.

Obviously on the sum at present appropriated, it would be impossible to visit every school in the country in which Latin or Greek is taught. In order to obtain the most significant results, typical schools and those with the largest classes will be investigated. The schools selected for this purpose will depend for the most part on the various regional committees, who will cooperate closely in this work with the expert investigators.

The various regions into which the country has been divided, and the chairmen of the corresponding regional committees

are: New England, not yet appointed; Middle Atlantic States, Dr. Bogart, Morris High School, New York; South, Professor Peoples, University of Texas; Central West, Professor Berry, University of Indiana; Southwest, Professor Battles; Northwest, Professor Ullman, University of Iowa; Rocky Mountain States, Professor Durham, University of Colorado; and Pacific Coast, Professor Nutting, University of California.

In general, it may be said that the investigation will be carried on along lines thoroughly in accordance with the best principles of modern education. Tests, approved by the most eminent of modern educators, will be applied, and from the resulting statistics conclusions will be drawn under the guidance of expert statisticians.

The purpose of the investigation is to prepare a constructive program of recommendations for improvement in the teaching of Latin and Greek in the secondary schools of the United States. This involves, first, an investigation into the present status of Latin, including a study of the actual objectives aimed at in current practice, the extent to which these objectives are attained or attainable, the means commonly employed and the means most effectively employed in attaining them; and, secondly, a constructive program involving the determination of the most important objectives, and the means recommended as most effective in realizing them, as to (a) content, (b) method, (c) qualifications and training of teachers.

It is hardly within the compass of this article to discuss the tests and inquiries to which the objectives are to be subjected. However, it will be of interest to note a few of the objectives which the investigators have already submitted as pertinent to Latin study:

1. The permanent ability to use Latin as a language, for reading classical, medieval, or modern Latin, either as a professional tool or for personal enjoyment.
2. The mastery of the facts of vocabulary, syntax, and inflexions.
3. The ability to use Latin as a language for the interpretation of quotations, proverbs, and mottoes occurring in Eng-

lish literature of the past and present, and of Latin inscriptions appearing on buildings, memorial tablets, seals, coins, etc.

4. The ability to use Latin as a language to understand the many semitechnical "learned" Latin expressions found in books and current publications.

5. An increased knowledge of the facts connected with the life, history, mythology, and religion of the Romans, a greater appreciation of the significance of their life and of their influence on the life of subsequent generations, including the present.

6. A first-hand acquaintance through their writings with some of the leading characters in Roman history.

7. The development through the Latin of a direct appreciation of the literary and artistic qualities of the works studied.

8. A considerable knowledge of the fundamental laws of language.

9. A broadening conception of the history of mankind as embodied in the development of the forms and meanings of words, and of their relations in sentences.

10. Increased ability to understand and use the less familiar English words derived directly or indirectly from Latin; also Anglicized Latin words and phrases, and abbreviations of Latin phrases.

11. Development of the power of thinking and of expressing thought through the process of translating from Latin into adequate English. This involves an increase in the extent of English vocabulary, increased facility in its use, increased power of discrimination, and improvement in such qualities as coherence and flexibility.

12. Increased knowledge of the principles of English grammar and ability to speak and write English correctly.

13. Increased capacity for mastering the technical terms of law, medicine, and other sciences.

14. An increased ability to master the vocabulary, syntax, and inflection of the romance languages.

15. Habits of mental work; power to concentrate attention, and to neglect distracting influences.

16. Ideals of accuracy, thoroughness, and persistence; dis satisfaction with failure or with partial success.

17. Ability to observe details, to analyze wholes, to evaluate component parts, and to reconstruct new wholes.

18. Ability to reason with abstract materials.

19. A greater appreciation of the stylistic forms employed in English prose and poetry.

20. Increased ability to understand and appreciate the frequent references in English literature to the mythology, traditions, and history of the Greeks and Romans.

21. The development through translation of the Latin authors into adequate English of an indirect but real appreciation of the literary and artistic qualities of the works studied and consequently a permanent development of capacity for such appreciation.

22. Improvement, through the translation of the Latin authors into adequate English, in those qualities of the pupil's written English that involve questions of proper literary taste and style.

Such are some of the objectives in Latin study which the investigators have submitted. The investigators will be very glad to hear from anyone who may have suggestions on this phase of the inquiry.

In the formation of a comprehensive constructive program for the teaching of Latin and Greek, matters such as the following will also have to be investigated:

I. General administrative questions:

- (a) Enrollment of Latin pupils and distribution by grades.
- (b) Extent to which the study of a foreign language is required and the extent to which Latin, French, German or Spanish are each specifically required.
- (c) Administrative policies regarding Latin.
- (d) Analysis of college entrance requirements in their effect upon the content and methods of the Latin course in the secondary school.

II. An analysis of the various types of courses and their present extent, character, content, and efficiency:

- (a) The common four years' course.
- (b) The junior high school.
- (c) The "six—six" plan.
- (d) The classical high school.

- (e) Vocational Latin courses.
- (f) Differentiated curricula.
- III. A survey of certain external features of Latin teaching:
  - (a) Amount of equipment and illustrative material, charts, etc., available and the extent of its use.
  - (b) Extent, character, and results of extra-class activities: Latin clubs, games, dramatics, scrap-book work, etc.
- IV. The present preparation of teachers:
  - (a) Minimum requirements by States.
  - (b) Actual qualifications with reference to general academic training and special professional training.
  - (c) Teachers' training courses:
    - 1. In colleges.
    - 2. In normal schools.
    - 3. By other agencies.
- V. Recent movements in Great Britain, France, and Germany toward the solution of problems similar to those raised during the progress of this investigation.

The spirit of all concerned in this investigation is of the best, and must produce great results. All teachers of the classics, especially those who are being persistently urged to adopt some new method of teaching Latin which happens to attract their superiors, will welcome it as a promise of a reliable court of appeal and source of information in all their pedagogical problems. It also promises to find out to the satisfaction of all, especially the foe, just what place the classics do hold and should hold in our educational system. If this question can be answered, a secure basis will be set for the standardizing and much needed reconstruction of our entire school program.

The Catholic Educational Association, at its recent meeting in Cincinnati, declared itself as heartily in accord with the efforts of the American Classical League, and it is earnestly to be hoped that all Catholic teachers will cooperate earnestly whenever called upon to take part in this investigation.

ROY J. DEFERRARI.

## LEGAL STATUS OF CATHOLIC SCHOOLS IN WESTERN CANADA

(Continued)

### EDUCATIONAL LEGISLATION AND CATHOLIC SCHOOLS IN BRITISH COLUMBIA

#### I.—CATHOLIC SCHOOLS AND COLONIAL LEGISLATION

The political rule of the Hudson Bay Company in the Far West terminated in the year 1849, when Vancouver Island and British Columbia became crown colonies ruled over by representatives of the English Government. This rule continued until the year 1871, when British Columbia became one of the confederated provinces of the Dominion of Canada. Although representative government with an elected legislative assembly and a nominated legislative council was established in the colony of Vancouver Island as early as 1856, yet no attention was given to the matter of education until several years later by the government of the colony. The first attempt by the legislative council to set up an educational system in the colony, in fact, the first attempt by colonial authority to establish a system of education west of Ontario, was made in the year 1865 in the Colony of Vancouver Island when "the House of Assembly established a free school system," setting apart the sum of ten thousand dollars for educational purposes for the following year. Still "but very little seems to have been accomplished";<sup>16</sup> for after the union of the two Pacific Colonies, which took place on August 6, 1866, "Governor Seymour refused to sanction any grant in aid of public schools either on the island or on the mainland."<sup>17</sup> Thus, as the necessary appropriations for the carrying out of the provisions of the Act were wanting "by September, 1867, the free schools established by the board of education in Vancouver Island ceased to exist."<sup>18</sup>

No provision was made for the legal recognition of the

<sup>16</sup>Howay and Schofield, "History of British Columbia," vol. 1, p. 741.

<sup>17</sup>Begg, A., "History of British Columbia," p. 467, Toronto, 1894

<sup>18</sup>Short and Doughty, "Canada and Its Provinces," Archives Edition, vol. 22, p. 417, Toronto, 1914.



Catholic school system, already in existence there for several years, as a part of the educational system of the colony. The files of the "British Columbia" for the year 1864-65, full of editorials and correspondence on the subject, clearly show that efforts had been put forth by non-Catholics as well as Catholics to secure recognition of a system of separate or denominational schools. "John Robinson championed the cause of the non-sectarian schools and it is no exaggeration to say that British Columbia owes its non-sectarian schools largely to his influence."<sup>19</sup> All schools established under this act were to be conducted upon "non-sectarian principles; books inculcating the highest morality were to be selected and books of a religious character teaching denominational dogmas were to be excluded." To provide for the religious instruction of the children "the clergy of every denomination, at stated intervals to be fixed by the general board of education, were allowed to visit the schools and impart in a separate room religious instruction to the children of their respective persuasions."<sup>20</sup>

On the mainland of British Columbia previous to Confederation there existed no government system of schools. Some slight recognition was given to the work done by the few church schools established there in the shape of little financial assistance. Then, on August 6, 1866, by an act of the Imperial Government, Vancouver Island and the mainland united to form a single colony, as noted above, refused even to grant the necessary funds for the carrying out of the provisions of the Vancouver Island Education Act of the previous year providing for a system of free schools for the colony, although the Act of Union stipulated that the laws in force in the separate colonies of Vancouver Island and British Columbia at the time the union was effected should, until otherwise provided for by lawful authority, remain in force as if the act of union had not been passed or proclaimed. In his address on education shortly after the opening of the first session of the legislature of the united colony which met at New Westminster, Governor Seymour stated: "On the mainland the governor has been compelled to acknowledge that the

<sup>19</sup>Op. cit. vol. 22, p. 413.

<sup>20</sup>Op. cit. p. 409.

population is yet too small and scattered for any regular system of education to be established—the schools have not yet been under the direction of the Government. The governor is of the opinion that the colony is not yet old enough for any regular system of education to be established.”<sup>21</sup>

Could Governor Seymour have had his ideas carried into effect in the establishment of the educational system of British Columbia, denominational schools would have had due recognition as a part of the educational system of the United Colony, and it is not impossible that Catholic schools would have received at the hands of the provincial authorities their merited recognition in the educational system established later. At any rate, they would be in position to claim such recognition under section 93 of the British North America Act. Governor Seymour concludes his address as follows: “In a colony with which the governor was recently connected he left the following school system. There was a public school open to all denominations where the school masters did not presume to open to the children any sacred mysteries. The charge upon the children attending was half a dollar a month. But there were denominational schools also to which the Government contributed, but in a moderate degree. It was found that these denominational schools, though more expensive to the parents, absorbed the greater number of children. Such is the system he would desire to see in any concentrated community.”<sup>22</sup>

The governor was not able to have his policy in regard to denominational schools carried into effect; for when the first educational legislation of the United Colony of British Columbia was enacted in March, 1869, no provision was made for denominational schools. When Governor Seymour gave his assent to “an ordinance to establish public schools throughout the Colony of British Columbia,” the Common School Act of the former colony of Vancouver Island was repealed and a general “non-sectarian educational system” for the United Colony was provided for. By this act the governor-general-in-council was empowered, among other things, to establish school districts, to appoint teachers to the common schools, “to pro-

<sup>21</sup>“British Columbia Sessional Papers,” February 24, 1867.

<sup>22</sup>Op. cit. Feb. 24, 1867.

vide that text-books used in the schools be of a proper and non-sectarian character." <sup>23</sup> The free-school system provided for in the earlier legislation of 1865 was abolished while part of the support "not to exceed five hundred dollars per teacher" was to be provided by the provisional treasury, the balance necessary for the maintenance of the school to be borne by the people of the district, to be raised by rates, voluntary subscription, or tuition fees, provided that the tuition fees be fixed at not more than two dollars per month for each scholar. This latter method was the one generally adopted. The governor-general-in-council could refuse to establish a school in districts "where the number of children likely to attend did not exceed twelve, or where the amount likely to be collected for school purposes would not exceed three hundred dollars per annum."

Although the school system provided for in this act was to be "non-sectarian" in character, yet it was made "lawful for any denomination to visit the public school of the district in which he lived and to impart such religious instructions as he might think proper to the children of his own denomination." <sup>24</sup>

The system of public schools established under this act was not long lived. Although some of the graver defects of the ordinance, such as providing for a superintendent and Government inspector of schools, were remedied by the legislative session of 1870, yet the system proved a miserable failure and all efforts to keep schools open in the capital city were abandoned in September, 1870. "From that time until 1872," when the provincial school system was inaugurated, "there was no public school in the city." <sup>25</sup>

While unsuccessful attempts were being made to establish a public school system during the five years previous to the entrance of British Columbia into confederation, the education of the Catholic youth of the Colony was being attended to in a satisfactory manner by the Catholic schools. In this province, as in all other provinces of Canada, church schools

<sup>23</sup>"Canada and Its Provinces," vol. 22, p. 418.

<sup>24</sup>Op. cit., p. 419.

<sup>25</sup>Op. cit., p. 422.

were the pioneers in the educational field. It was in the year 1840 that the first of the Hudson Bay Company's forts in the Colony of Vancouver Island, Fort Camosum (afterwards changed to Victoria), was begun. For years the Hudson Bay Company's forts were the only white settlements on the coast of British North America. Yet fifteen years after the erection of this fort, and long before any consideration was given to the matter of establishing a public school system, Catholic schools for both boys and girls had been opened in Victoria.

In the year 1847 (November 30) Bishop Demers, "the apostle of British Columbia," to whom belongs the distinction of being the first priest to celebrate Mass on the mainland of British Columbia, on October 14, 1837,<sup>26</sup> was consecrated as the first bishop of British Columbia and what was then Russian Alaska, with headquarters at Victoria. When he arrived at Victoria to take possession of his see "he had not so much as one priest at his disposal." Even "by the end of 1853 he has as yet neither home nor even a modest chapel to use as a cathedral."<sup>27</sup> The total number of whites under his jurisdiction was very small. "The settlers of the colony in 1853 numbered 450 white men on the island 300 of whom were at Victoria."<sup>28</sup>

The "gold rush of '59" has not yet begun. Yet notwithstanding the scanty white population in the colony he took early steps to provide for the education of his people. In the year 1858 he opened in Victoria St. Louis College, a school for boys with Father Michand, C.S.V., as principal. He also, in the same year, secured from Lachine, near Montreal, the services of four sisters of St. Ann (the last survivor of whom, Sister Mary of the Conception, died on February 1917), who after a long and arduous journey to San Francisco and up coast in a freighter arrived at Victoria on June 5, 1859, and opened St. Ann's Convent, a school for girls irrespective of creed. Five years later, in 1864, another school for boys and girls was opened on the Island at Cowichan by the Sisters of St.

<sup>26</sup>C. F. Morice, A.G., "History of the Catholic Church in Western Canada," vol. 11, p. 282, Toronto, 1920.

<sup>27</sup>Morice, *op. cit.*, p. 298.

<sup>28</sup>*Op. cit.*, p. 201.

Ann. This was a year before any attempt was made to establish a public school system by the legislature of the colony. It may be noted that as early as "August 4, 1844, Father de Smet had brought out from Europe four priests and some nuns."<sup>29</sup> to assist him in his work of Christianizing the Indians in the southwestern section of the mainland of the Colony of British Columbia.

REV. DONALD A. McLEAN.

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<sup>29</sup>Morice, op. cit. p. 293. "With the exception of the Roman Catholic body, the Church of England was the first to establish denominational schools on the Coast."—"Canada," an Encyclopedia, vol. III, p. 244, article on Education by R. E. Gosnell, legislative librarian, Victoria, B. C.

*(To be continued)*

## THE RADICALISM OF SHELLEY AND ITS SOURCES\*

(Continued)

### CHAPTER IV.

#### RELIGION AND PHILOSOPHY

We now come to that part of our subject which is the most difficult to handle—Shelley's religion. There are so many seeming contradictions in his utterances on this subject that it would appear impossible at first sight to reconcile them and bring out of them a consistent form of belief. Before he went to Oxford he had attacked Christianity, still on his entrance to that university he made the required profession of belief in the doctrines of the Church of England as by law established. How are we going to reconcile this with his love for truth? One cannot get away from the difficulty by saying that this profession was a mere formality. Thousands of non-conformists throughout the land denied themselves the benefits of a university education because they scorned to play the hypocrite.

Shelley's views were fairly orthodox up to the time of his going to Oxford. *Zastrozzi*, printed in 1810, contains a bitter attack on atheism; and in a letter to Stockdale Shelley disclaims any intention of advocating atheism in *The Wandering Jew*. He, no doubt, was unorthodox in his views regarding the nature of God; but his belief in the immortality of the soul and in the existence of a First Cause is clearly shown in a letter to Hogg dated January 3, 1811. He writes: "I may not be able to adduce proofs, but I think that the leaf of a tree, the meanest insect on which we trample, are in themselves arguments more conclusive than any which can be advanced, that some vast intellect animates infinity. If we disbelieve this, the strongest argument in support of the existence of a future state instantly becomes annihilated. . . . Love, love, infinite in extent, eternal in duration, yet allowing your theory in that point, perfectible, should be the reward; but can we suppose that this reward will arise, spontaneously, as a necessary appendage to our nature, or that our nature itself

\*A dissertation submitted to the Catholic University of America in partial fulfillment of the requirements for the degree of Doctor of Philosophy.



could be without cause—a God? When do we see effects arise without causes?" From this point a rapid change takes place in his opinions. This is the work of the sceptic Hogg, who sported with him, now arguing for, now against Christianity, with the result that Shelley himself became sceptical. His disbelief is due also to the influence of the works of Godwin and the French materialists, Helvetius, Holbach, Condorcet and Rousseau.

In his *System of Nature* Helvetius makes an eloquent plea for atheism. He denies that any kind of spiritual substance exists. In the universe there is nothing but matter and motion. Man is the result of certain combinations of matter; his activities are matter in motion. God, the soul, and immortality are the inventions of impostors to lash men into obedience and submission. In *Queen Mab* Shelley represents God and religion as the cause of evil, and scoffs at the idea of creation.

From an eternity of idleness  
I, God, awoke.<sup>114</sup>

A blasphemous caricature of our Savior and of the doctrine of redemption is also there exhibited. Later on he grew to love Christ, although he declaimed against Christianity as long as he lived. In *Prometheus Unbound* he treats our Savior more reverently than he did in *Queen Mab*. He is there in sympathy with the spirit of Christ, and denounces Christianity only in so far as it has abandoned "the faith he kindled." This change, no doubt, is due to the influence of his residence in Italy and of his love for the New Testament. Regarding the character of Christ he writes: "They (the evangelists) have left sufficiently clear indications of the genuine character of Jesus Christ to rescue it forever from the imputations cast upon it by their ignorance and fanatascism. We discover that He is the enemy of oppression and falsehood";<sup>115</sup> that He was just, truthful, and merciful; "that He was a man of meek and majestic demeanor; of natural and simple thought and habits; beloved by all, unmoved, solemn and serene."

One of the greatest obstacles that prevented Shelley from understanding Christianity was his belief in Godwin's doctrine

<sup>114</sup>Cf. Volney, *Les Ruines*, "Dieu après avoir passé une éternité sans rien faire prit enfin le dessin de produire le monde."

<sup>115</sup>*Essay on Christianity*, p. 291.

that sin is but an error of judgment. His wife writes that "he believed mankind had only to will that there should be no evil and there would be none." To one believing that mediation is superfluous in the work of sanctification, Christianity is almost meaningless. Three months before his death Shelley expressed his views with regard to Christianity as follows: "I differ with Moore in thinking Christianity useful to the world; no man of sense can think it true. . . . I agree with him that the doctrines of the French and material philosophy are as false as they are pernicious; but still they are better than Christianity, inasmuch as anarchy is better than despotism; for this reason, that the former is for a season, and the latter is eternal."<sup>116</sup>

The question whether Shelley was an atheist or not must not be decided on one or two extracts from his writings or even on any one work. True he argued against theism, but to call him an atheist on that account would be as logical as to say St. Thomas was an atheist because he advanced objections against the existence of God. One reason for the opinion that he was an atheist lies in the fact that he had a conception of the Deity which differed from the Puritanical one then in vogue. When he attempted to show the nonexistence of God his negation was directed against the notions of God which exhibited Him as a Being with human passions, as an autocratic tyrant. In his letter to Lord Ellenborough he writes: "To attribute moral qualities to the spirit of the universe . . . is to degrade God into man." He denied the existence of the God represented as "a venerable old man, seated on a throne of clouds, His breast the theater of various passions analogous to those of humanity, His will changeable and uncertain as that of an earthly king."<sup>117</sup> Even in *Queen Mab* we find a vague picture of his conception of God:

Spirit of Nature! all sufficing power.  
Necessity! thou mother of the world!  
Unlike the God of human error, thou  
Requiest no prayers or praise, the caprice  
Of man's weak will belongs no more to thee  
Than do the changeful passions of his breast  
To thy unvarying harmony."<sup>118</sup>

<sup>116</sup>Letter to Horace Smith, April 11, 1822.

<sup>117</sup>Letter to Lord Ellenborough, June, 1812.

<sup>118</sup>*Queen Mab*.

But in the next canto does he not say explicitly, "There is no God"? In a note, though, he explains that "this negation must be understood solely to affect a creative Deity. The hypothesis of a pervading Spirit coeternal with the universe remains unshaken." Elsewhere he writes: "The thoughts which the word 'God' suggest to the human mind are susceptible of as many variations as human minds themselves. The stoic, the platonist, and the epicurean, the polytheist, the dualist, and the trinitarian differ entirely in their conceptions of its meaning. They agree only in considering it the most awful and most venerable of names, as a common term to express all of mystery, or majesty, or power which the invisible world contains. And not only has every sect distinct conceptions of the application of this name, but scarcely two individuals of the same sect, which exercise in any degree the freedom of their judgment, or yield themselves with any candor of feeling to the influences of the visible, find perfect coincidence of opinion to exist between them. . . . God is neither the Jupiter who sends rain upon the earth; nor the Venus through whom all living things are produced; nor the Vulcan who presides over the terrestrial element of fire; nor the Vesta that preserves the light which is enshrined in the sun, the moon, and the stars. He is neither the Proteus, nor the Pan of the material world. But the word 'God' unites all the attributes which these denominations contain and is the (inter-point) and overruling spirit of all the energy and wisdom included within the circle of existing things."<sup>119</sup>

But did he not write *The Necessity of Atheism* for which he was expelled from Oxford? Even if he did, this does not prove that he was an atheist. We saw already that he loved to advance objections and propound difficulties to people who thought they knew everything that can be known about a subject. Many stoutly maintained that a valid *a priori* proof (usually called the ontological) can be advanced for the existence of God and it was against these that Shelley directed his artillery. "Why," Trelawny asked him once, "do you call yourself an atheist?" "It is a word of abuse," Shelley replied, "to stop discussion; a painted devil to frighten the foolish; a threat to intimidate the wise and good. I used it to express

<sup>119</sup>*Essay on Christianity. Shelley Memorials, p. 275.*

my abhorrence of superstition. I took up the word as a knight took up a gauntlet in defiance of injustice."<sup>120</sup>

Leigh Hunt said that Shelley "did himself injustice with the public in using the popular name of the Supreme Being inconsiderately. He identified it solely with the most vulgar and tyrannical notions of a God made after the worst human fashion." Southey told him also that he ought not to call himself an athiest, since in reality he believed that the universe is God.<sup>121</sup> "I love to doubt and to discuss," Shelley writes, and it is for this reason that he adopted the arguments of Locke, Hume, and Holbach. He does not doubt the existence of God; he simply doubts that it is capable of proof. In January 12, 1811, it seemed to him that he had hit upon the long-sought-for proof. In a letter to Hogg he writes: "Stay, I have an idea. I think I can prove the existence of a Deity—a First Cause. I will ask a materialist, how came this universe at first? He will answer by chance. What chance? I will answer in the words of Spinoza: 'An infinite number of atoms had been floating from all eternity in space, till at last one of them fortuitously diverged from its track, which dragging with it another, formed the principle of gravitation and in consequence the universe.' What cause produced this change, this chance. For where do we know that causes arise without their corresponding effects; at least we must here, on so abstract a subject, reason analogically. Was not this then a cause; was it not a first cause? Was not this first cause a Deity? Now nothing remains but to prove that this Deity has a care or rather that its only employment consists in regulating the present and future happiness of its creation. . . . Oh that this Deity were the soul of the universe, the spirit of universal, imperishable love! Indeed, I believe it is." "The Deity must be judged by us from attributes analogical to our situation." In a letter of June 11, 1811, he says God is "the existing power of existence." It is another word for the essence of the universe. True he makes use of expressions which would seem to contradict the above, but it seems to me that these should always be interpreted in the light of his more explicit utterances as already explained.

<sup>120</sup>*Recollections by Trelawny*, p. 40.

<sup>121</sup>Letter to E. Hitchener, Jan. 2, 1812.

There was a kind of discrepancy between his interior thought and his exterior attitude. Apostle of reason though he was, he felt the necessity of appealing to other sources to quench the thirst for higher things. His fidelity to the doctrine of Locke, that all knowledge originates in the senses, did not allow him to proclaim this necessity. "Négateur d'un Dieu personnel dont les attributs seraient des reflets des pauvres attributs humains, il désirait pourtant pouvoir les supporter et les croire, mais cette obscure tendance, il ne sut on n'osa la traduire publiquement."<sup>122</sup> In his poetry where he lays bare his soul his belief in God is manifest. It is only when he argues that he would seem to be an atheist. This discrepancy looks like deceit, but it is not. It is honesty rather than duplicity. He advanced only those statements which he thought he could prove, which he could demonstrate by the aid of reason. "It does not," he writes, "prove the non-existence of a thing that it is not discoverable by reason; feeling here affords us sufficient proof. . . . Those who really feel the being of a God, have the best right to believe it."<sup>123</sup> (True he goes on to say that he does not feel the being of God, and must be content with reason; but by this he may mean that he does not feel the existence of the God of the Christians.)

After all, this position with regard to the proof of God's existence is not so very different from that of Newman. "Logic," says Newman, "does not really prove." It enables us to join issues with others . . . it verifies negatively.<sup>124</sup> Newman, contrary to Locke, would inject an element of volition into logic. "He does not, indeed, deny the possibility of demonstration; he often asserts it; but he holds that the demonstration will not in fact convince."<sup>125</sup> We have really to desert a logical ground and to take our stand upon instinct.

According to Shelley anything that could not be demonstrated should not be given to others as gospel truth.<sup>126</sup> Now, feelings cannot be demonstrated, and hence it is that one may feel one thing and at the same time see that the senses and

<sup>122</sup>Koszul: *La Jeunesse de Shelley*, p. 132.

<sup>123</sup>Letter to E. Hitchener, Oct. 26, 1811.

<sup>124</sup>*Grammar of Assent*, p. 264.

<sup>125</sup>Leslie Stephen: *The Utilitarians*, Vol. III, p. 496.

<sup>126</sup>*Ingpen*, p. 90.



even unaided reason show that the contrary is true. "Feelings do not look so well as reasonings on black and white." Later on he said that materialism "allows its disciples to talk and dispenses them from thinking."<sup>127</sup> The opposition which Shelley experienced forced him to argue.

When Shelley wrote *The Necessity of Atheism* he was at most only an agnostic. This word was first used by Huxley in 1859 and if it had been in use in 1811 it may be that Shelley's pamphlet *The Necessity of Atheism* would have had for its title "The Necessity of Agnosticism." No doubt agnostics are often atheists, but they are not necessarily so. "A man may be an agnostic simply or an agnostic who is also an atheist. He may be a scientific materialist and no more, or he may combine atheism with his materialism; consequently while it would be unjust to class agnostics, materialists or pantheists as necessarily also atheists, it cannot be denied that atheism is clearly perceived to be implied in certain phases of all these systems. There are so many shades and gradations of thought by which one form of a philosophy merges into another, so much that is opinionative and personal woven into the various individual expositions of systems, that, to be impartially fair, each individual must be classed by himself as atheist or theist. Indeed more upon his own assertion or direct teaching than by reason of any supposed implication in the system he advocates must this classification be made. The agnostic may be a theist if he admits the existence of a being behind and beyond nature even while he asserts that such a being is both unprovable and unknowable."<sup>128</sup>

With regard to the sources of Shelley's views on religion there is considerable difference of opinion. S. Bernthsen maintains that nothing contributed so much to the development of his genius and of his world-view as Spinoza's philosophy.<sup>129</sup> Professor Dowden, on the other hand, holds that although Shelley worked at a translation of Spinoza's *Tractatus Theologico Politicus* several times, still "we find no

<sup>127</sup>*Essay on Life.*

<sup>128</sup>*Catholic Encyclopedia*, Vol. II.

<sup>129</sup>"Doch ist vielleicht nichts für die Gestaltung seines eigenartigen Genius und für die Richtung seiner poetischen Weltausschauung von so ma gellender bedeutung gewesen, wie die Philosophie Spinoza's."



evidence that he received in youth any adequate or profound impression, as Goethe did, from the purest and loveliest spirit among philosophical seekers after God. Of far greater influence with Shelley than Spinoza or Kant were those arrogant thinkers who prepared the soil of France for the ploughshare of revolution."<sup>130</sup> And Helen Richter in two articles in *English Studies*, vol. 30, shows that some of the quotations from Shelley used by Miss Bernthsen may be traced to other sources besides Spinoza.

Shelley's notions on belief can be traced to Locke and not to Spinoza. In the first book of the *Essay* concerning the human understanding, Locke attempts to prove that there are no innate ideas. To the objection that the universal acceptance of certain principles is proof of their innateness, he replies that no principles are universally accepted. You cannot point to one principle of morality, he says, that is accepted by all peoples. Standards of morality differ in different nations and at different times. How then are our ideas acquired? The second book of the *Essay* is devoted to showing that they originate in experience. Experience, Locke teaches, is twofold: *Sensation*, or the perception of external phenomena; and *Reflection*, or the perception of the internal phenomena, that is, of the activity of the understanding itself. These two are the sources of all our ideas. In the *Essay*, II, 1-2, we read: "All ideas come from sensation and reflection. . . . Whence has it (mind) all the materials of reason and knowledge? To this I answer in one word, from experience; on that all our knowledge is founded and from that it ultimately derives itself." In Book IV, 2, Locke says: "Rational knowledge is the perception of the connection and agreement or disagreement and repugnancy of any of our ideas. . . . Probability is the appearance of agreement upon fallible proofs. . . . The entertainment the mind gives this sort of proposition is called *belief*, assent, or opinion."

In his notes to *Queen Mab*, Shelley writes: "When a proposition is offered to the mind, it perceives the agreement or disagreement of the ideas of which it is composed. A perception of their agreement is termed *belief*. . . . Belief then is a

<sup>130</sup>Dowden's *Life*, Vol. I, p. 330.

passion the strength of which, like every other passion, is in precise proportion to the degrees of excitement. The degrees of excitement are three. The senses are the sources of all knowledge to the mind; consequently their evidence claims the strongest assent. The decision of the mind founded upon our experience, derived from these sources, claims the next degree. The experience of others which addresses itself to the former one, occupies the lowest degree." This reminds one of Locke's division of knowledge into three parts—intuitive, demonstrative, and sensitive.

In the same note to *Queen Mab*, Shelley says: "The mind is *active* in the investigation in order to perfect the state of perception of the relation which the component ideas of the proposition bear to each, which is *passive*." And in Locke, II, 22, we read: "The mind in respect of its simple ideas is wholly *passive* and receives them all from the experience and operations of things. . . . The origin of *mixed modes* is, however, quite different. The mind often exercises an *active* power in making these several combinations called notions."

According to Spinoza, judgment, perception, and volition are one and the same thing. "At singularis volitio et idea unum et idem sunt."<sup>131</sup> Shelley, on the other hand, says that many falsely imagine "that belief is an act of volition in consequence of which it may be regulated by the mind."<sup>132</sup> Here we find reflected the philosophical ideas of Sir William Drummond, in whose *Academical Questions*, Shelley writes, "the most clear and vigorous statement of the intellectual system is to be found."<sup>133</sup>

According to Drummond, reasoning is entirely independent of volition. No man pretends that he can choose whether he shall feel or not. It is not because the mind previously wills it that one association of ideas gives place to another. It is because the new ideas excite that attention which the old no longer employ. Trains of ideas may be always referred to one principal idea. "Whatever be the state of the soul, we always find it to result from some one prevailing sentiment, or idea,

<sup>131</sup>*Ethics*, II.

<sup>132</sup>*Notes to Queen Mab*.

<sup>133</sup>*Essay on Life*, ed. by Mrs. Shelley, Vol. I, p. 226.

which determines the association of our thoughts and directs for a time the course which they take."<sup>134</sup> We are impelled to action by the influence of the stronger motive. In his letter to Lord Ellenborough, Shelley holds that "belief and disbelief are utterly distinct from and unconnected with volition. They are the apprehension of the agreement or disagreement of the ideas which compose any proposition. Belief is an involuntary operation of the mind, and, like other passions, its intensity is purely proportionate to the degrees of excitement."<sup>135</sup> There is no certainty that Shelley was acquainted with the works of Spinoza when he wrote *Queen Mab*. It is likely that he obtained his Spinozan views from William Drummond.

"It is necessary to prove," Shelley wrote, "that it (the universe) was created; until that is clearly demonstrated we may reasonably suppose that it has endured from all eternity. . . . It is easier to suppose that the universe has existed from all eternity than to conceive a being (beyond its limits) capable of creating it."<sup>136</sup> Again in his *Essay* on a future state: "But let thought be considered as some peculiar substance which permeates, and is the cause of, the animation of living things. Why should that substance be assumed to be something essentially distinct from all others and exempt from subjection to those laws from which no other substance is exempt." To Shelley everything was God.

Spirit of Nature! here!  
In this interminable wilderness  
Of worlds, at whose immensity  
Even soaring fancy staggers  
Here is thy flitting temple.  
Yet not the slightest leaf  
That quivers to the breeze  
Is less instinct with thee;  
Yet not the meanest worm  
That lurks in graves and fattens on the dead  
Less shares thy eternal breath.<sup>137</sup>

DANIEL J. McDONALD.

(To be continued)

<sup>134</sup>P. 17, *Academical Questions*.

<sup>135</sup>Ingpen, Vol. I, p. 327.

<sup>136</sup>Notes to *Queen Mab*.

<sup>137</sup>*Queen Mab*.

THE LIMITATIONS OF THE EDUCATIONAL  
THEORY OF JOHN LOCKE ESPECIALLY  
FOR THE CHRISTIAN TEACHER\*

(Continued)

Locke advises "two meals a day,"<sup>131</sup> and advocates "no time kept constantly to meals."<sup>132</sup> There has been much discussion about the proper number of daily meals. For the present purpose, observes Dr. Payne, it may be sufficient to point out that children require food much oftener than adults; the consumption, and hence the chemical change of food within their bodies, being more rapid. No object can be served by keeping them long fasting, and there can be little objection to the modern practice of giving children three chief meals in the day, at one only of which is meat necessary, unless in exceptional cases. A piece of bread between meals is often desirable and seldom, if ever, injurious.

Now, as to the irregular hours of meals, it is impossible to approve of Locke's suggestion. Both experience and physiological theory point to the advantages of regularity concerning meals. The waste of the body is constant, and, to a certain extent, independent of exertion. "If this waste," says Dr. Payne, "be not practically made up for by proper nutrition, there is a real danger that the organs, especially in growing children, may be actually damaged by working them when their nutrition is low. It should never be forgotten that fatigue in itself and for itself is bad. This is well known to trainers and teachers of gymnastics, who find by experience, that moderate exercise of the muscles, for instance, in a well-nourished body, favors their growth, but that excessive

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<sup>131</sup>Sec. 14.

<sup>132</sup>Sec. 15.

exercise, or what is the same thing, exercise in a badly nourished body, rather tends to cause wasting. There is also reason to believe that the heart suffers (becoming dilated) if a call is made upon its activity during a prolonged fast."

It may prove interesting in the light of modern science to give the meals prescribed by specialists for children until *one and a half years*: (1) Breakfast (6-7 A. M.), (a) Stale bread soaked in a glass of milk; (b) porridge, cooked for two hours at least, of oatmeal, hominy or wheaten grits, etc.; (c) bread, broken into soft boiled or a poached egg, and a glass of milk.

(2) At 10 A. M. a glass of milk.

(3) Dinner (1:30-2:00 P. M.) a glass of milk; also (a) soft-boiled egg and thinly buttered stale bread; (b) bread or rice or grits, moistened with gravy (no fat), beef-tea, beef-juice; also a little junket or rice-sago or tapioca pudding.

(4) At 5 P. M. a glass of milk, perhaps with bread.

(5) At 9 or 10 P. M. a glass of milk.

At the age of two years the diet is slightly increased.

The baby is allowed boiled rice or mashed baked potatoes, or mutton or chicken broth, or minced white meat of chicken, turkey, fish, or minced rare roast beef, beef-steak, mutton or lamb. After this age there is a further increase by the addition of solid meat food and fresh or stewed fruits in moderate amount.<sup>133</sup>

Locke was also cautious against drinking when hot; "for if he be very hot, he should by no means *drink*. More fevers and surfeits are got by people's drinking when they are hot, than by any one thing I know."<sup>134</sup> Dr. Payne, commenting upon Locke's opinion, says, "there is probably some ground for the very general belief that drinking cold water when hot is injurious; but it is not easy to specify any important diseases, still

<sup>133</sup>Vide Pyle, op. cit., p. 491.

<sup>134</sup>Sec. 17.

less fatal ones, which can be clearly traced to this cause. In my own experience, I have never met with an instance of any serious disease thus induced, and very rarely of any even attributed to it. A few cases of trifling affections of the skin have been, with some plausibility, attributed to drinking while hot. . . . It has been said that death from syncope or collapse may be the result, but this seems to me to require confirmation. The word *fever* was used very loosely in the time of Locke, but it may be taken for granted that nothing which we now call fever could possibly be caused by the practice here apprehended."

Water is necessary to life. Some declare that about eighty ounces of fluid should be taken daily. This includes that which is taken in combination with solid foods. Most people leading sedentary lives take too little water, and also err in taking it for the most part when eating. A certain amount of water always should form a part of every meal, and particularly is it necessary in those who have very active digestion. But while it is allowable for water to be taken with meals, it again should be repeated that the food should not be washed down. The proper time for taking the bulk of the fluid is between meals, particularly early in the morning and late at night. It is a fact well known to physicians, observes Dr. C. G. Stockton, that women especially drink too little water; the habit probably results from the inconvenience attending the taking of the proper amount. The American habit of drinking ice-water has been much censured. It is unnatural, and in some instances harm may be traced to it. In many, no injurious effect appears to follow its use.

Water in the body, then, is necessary to life itself. But another most important use is to wash out all the waste substances from the different organs and tissues and carry them to the liver, the kidneys, the lungs, and



the skin, where they can be burned up and got rid of. We must keep our bodies flushed with water.<sup>185</sup>

Locke's rule, "his drink should be only small beer,"<sup>186</sup> sounds peculiar. But when we study the social history of England, we can readily understand its meaning. Water was not the ordinary drink of children, and in his time it was not taken as the habitual beverage by persons of any age. Even in our day, wine is the ordinary beverage of the French, while beer is the drink of the Germans and Belgians. Indeed, we find that, in the seventeenth and preceding centuries, water was never recommended, but we do find books were written against water-drinking. There was prevalent a widely spread notion that various evils might result from drinking too much, or even any, cold water. This was due to a great extent to tradition as well as prejudice. There is no doubt of the fact that drinking-water in cities during the Middle Ages was frequently polluted, and hence people, especially in times of pestilence, conceived the idea of its unwholesomeness.

The extreme care taken by municipalities to procure good pure water for drinking purposes, was something unknown in Locke's days. Every precaution that prudence suggests, aided by science, to secure pure water is now carefully followed. Sanitary conditions are strictly observed and stringent rules are formulated to safeguard the public. Herein is the superiority of our day signalized over the seventeenth century on this vital question of drinking-water for cities. Indeed, no expense is too great to procure this great blessing for the community.

Small beer was regarded in Locke's time as the drink of temperate people. Dr. Sydenham, a close friend of Locke, recommends gouty persons to drink beer in preference to either wine or water. "It is difficult to treat seriously Locke's suggestion that beer should be brought to a blood heat before it can be drunk safely; for if beer

<sup>185</sup>Cf. Dr. Woods Hutchinson, *A Handbook of Health*, p. 70.

<sup>186</sup>Sec. 16.

generally is unwholesome, warm beer is certainly more so, and nasty into the bargain. Locke seems to have had unreasonable fear of allowing children to quench their natural thirst."<sup>137</sup>

### 3. CLOTHING

Strange, indeed, was Locke's obsession about "shoes so thin, that they might leak and *let in water*, whenever he (the child) comes near it."<sup>138</sup> He was equally insistent on bathing the feet and legs in cold water. In a letter to Molyneux, Locke gives an account of his experiment with Frank Masham: "One thing gives me leave to be importunate with you about; you say your son is not very strong; to make him strong, you must use him hardly, as I have directed; but you must be sure to do it by very insensible degrees, and begin an hardship you would bring him to only in the Spring. This is all the caution needs be used. I have an example of it in the house I live in, where the only son of a very tender mother was almost destroy'd by a too tender keeping. He is now, by a contrary usage, come to bear wind and weather, and wet in his feet; and the cough which threatened him under that warm and cautious management, has left him, is now no longer his parents' constant apprehension as it was."

Whilst Locke held that thin shoes "might leak and let in water,"<sup>139</sup> another great English surgeon, Dr. Abernethy, advised the opposite: "Keep your head cool, and your feet warm." Civilized communities generally reject Locke's proposal as to wearing leaky shoes, as well as going barefoot, the latter on grounds of convenience and cleanliness, and not from the fear of cold.

### 4. SLEEP, BATHING, ETC.

Locke is, however, in accord with modern experience

<sup>137</sup>Dr. Payne's comment.

<sup>138</sup>Sec. 7.

<sup>139</sup>Ibid.

about sleep. He says "of all that looks soft and effeminate, nothing is more to be indulged children, than *sleep*. In this alone they are permitted to have their full satisfaction; nothing contributing more to the growth and health of children, than sleep . . . great care should be taken in waking them, that it be not done hastily, nor with a loud or shrill voice, or any other sudden violent noise. This often affrights children, and does them great harm; and sound sleep thus broke off, with sudden alarms, is apt enough to discompose anyone."<sup>140</sup> There is a natural kindness and sympathy in his attention to details in the matter of waking the child. In this respect, the best nurses and most careful mothers will bear him out.

Montaigne, in one of his *Essays*,<sup>141</sup> describes the characteristic kindness of his father in this matter: "Some being of opinion that it troubles and disturbs the brains of children suddenly to wake them in the morning, and to snatch them violently and overhastily from sleep (wherein they are much more profoundly involved than we), he (my father) caused me to be awakened by the sound of some musical instrument, and was never unprovided of a musician for that purpose."

Concerning beds, Locke says, "let his bed be hard, and rather quilts than feathers. Hard lodging strengthens the parts . . . a tender, weakly constitution, is very much owing to *down-beds*. The great cordial of nature is sleep. He that misses that, will suffer by it . . . He that can sleep soundly, takes the cordial; and it matters not whether it be on a soft bed or the hard boards."<sup>142</sup>

His advice about "costiveness"<sup>143</sup> is excellent, and he tells us that "costiveness too has its ill effects, and is

<sup>140</sup>Sec. 21.

<sup>141</sup>Hazlitt's Ed., Vol. 1, c. 25, p. 213.

<sup>142</sup>Sec. 22.

<sup>143</sup>Sec. 23.

much harder to be dealt with by physik; purging medicines; which seem to give relief, rather increasing them than removing the evil." Locke evinces much common sense in both these instances. In this he agrees with the specialists in hygiene. Indeed, his remarks cannot be too strongly recommended for practice, and parents and teachers should strive to aim at the formation of good habits in such matters in their children and pupils, as the best foundation of sound health in after life.<sup>144</sup>

The practice of cold bathing was introduced into England only at the end of the seventeenth century from Holland and Germany. But the custom was first confined to the use of natural springs or wells of ancient reputation; later on baths in houses were used. In both cases, however, baths such as we now use for the purpose of cleanliness or enjoyment were prescribed as medicinal uses. Hence the therapeutic use of cold water was regarded in the seventeenth century as a return to the practice of the Greek and Roman physicians.

Baths, according to modern hygiene, are often spoken of as local or general, as the ablution is confined to a portion or the whole of the body. Again, they may be classified according to the temperature as follows: hot, over 98 F.; warm, between 90 and 98 F.; tepid, between 80 and 90 F.; cool, between 65 and 80 F.; and cold, below 65 F. These are merely arbitrary, but convenient distinctions.

As to the cold bath, Locke says it does wonders, but he gives no special directions, nor does he tell its effects on the body. In the light of modern discovery we have a better understanding of the beneficial effects of the cold bath and more specific directions as to its use. In the words of a specialist, Dr. Howard Fox, the cold bath is intended to act as a stimulant and give strength, as opposed to the warm bath, which has a soothing action, or, technically speaking, is sedative.

<sup>144</sup>Cf. Pyle, *op. cit.*, p. 51.

The proper time to take a bath is before breakfast and as soon after rising as convenient. A simple and by no means ineffectual way of taking the morning bath is with the sponge, for the conveniences of a shower bath or tub are not always at hand. Everyone, however, may possess a sponge and a bowl of cold water, and will derive health and enjoyment from their daily use. Considering the fact that cold water baths are so beneficial and pleasant, as those who take them will affirm, it seems strange that, in England, at least, such a small number of persons indulge in them.

The physiologic action of the cold bath is to contract the cutaneous vessels and to drive the blood to the internal organs, causing a pallor to the skin. The respiration is greatly increased in depth, quickened at first and then slowed. The frequency of the pulse is lessened and the temperature somewhat lowered. The nervous system and especially the mental faculties are immediately and very powerfully stimulated. Upon emerging from the bath, if the reaction takes place, the tiny arteries dilate and cause the skin to be flushed, the pulse and respiration soon become normal, and the bather experiences very quickly a sensation of warmth and general well-being. This reaction is the test of prime importance as to whether or not the bath is well borne. After leaving the bath, in order to aid the reaction farther, the bather should rub the body from head to foot with a rough towel till the skin fairly glows, and when entirely dry the clothing may be put on without delay.<sup>144</sup>

When studying Locke's prescriptions about health and the care of the body, we are astonished at the simple remedies he offers. Physiology, in his day, was in its infancy. Hygiene and physical culture were sciences hardly considered and apparently not understood. Hence, it is a matter of surprise that when viewed

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<sup>144</sup>Cf. Pyle, *op. cit.*, pp. 61, 62.



in the light of our advanced science, Locke should have been so successful, as the treatment of Shaftesbury and his son prove. Today physiology forms a branch of study in all high schools and colleges, and, therefore, the science is familiar, at least in its elements, to many, as well as the principles and laws of hygiene. Besides, medical science has been completely revolutionized since Locke's time, and the practices in vogue then are now antiquated. Newer and better methods have been introduced, and so many new discoveries have been made in every department of medicine, and there is really no comparison possible between the seventeenth and our century. These sciences possessed then the merest rudiments in contrast with the development of our time. Every department of medicine, of physiology, and of hygiene has its specialists, for it is impossible for any one man to master the whole science. Hence it is that Locke could not possibly have given us the methods and processes that now obtain. There is a marked limitation in his system for the care of the health and body of the child. Today we have the hygiene of infancy which is a distinct branch of the science of medicine. It is most thorough and enters into the minutest details, and withal is perfected more and more every year. Then, too, there is domestic hygiene which is concerned with all those factors in the home life of the individual, which may be concerned in affecting his general health; such as, the ventilation, heating, water-supply, and sewage-disposal of the house; while other factors, such as the nature and quality of the food and methods of preparation, operate more particularly upon individual occupants.

Pyle says truly, "public hygiene may be enforced, but personal and domestic must be taught. No law can compel citizens in times of epidemics of typhoid fever or cholera to boil their drinking-water and cleanse food that is to be eaten without cooking, but persistent warnings from the health authorities, public lectures, and



literature from physicians, and newspapers and periodical discussions, will be the greatest service in combating the spread of disease. General sanitary improvement is dependent upon the intelligence of the community, as well as upon efficient health officials, and one of the important duties of the latter should be to strengthen public confidence and disseminate more widely knowledge concerning public, domestic, and personal hygiene."<sup>146</sup>

We do not find in Locke any inculcation of personal hygienic ideals, which mean so much in our progressive civilization and constitute an important factor for the well-being of individuals. The hygienic habits insisted upon by him, are of a general character and possess no specific qualities, such as are advocated by our educators of today.

"Thus the habits of correct posture, graceful carriage, exercise, cleanliness, moderation, are ultimately hygienic habits, and the ideals through which they are generalized are hygienic ideals—beauty, grace, health, chastity, temperance, love of out-door life. These hygienic habits and ideals might be called the balance wheels of civilization; it is through their operation that man has so far escaped annihilation at the hands of the very agencies that have lifted him up."<sup>147</sup>

SISTER MARY LOUISE CUFF.

*(To be continued)*

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<sup>146</sup>Op. cit., Introduction, p. ix.

<sup>147</sup>Bagley, *The Educative Process*, p. 346.

## EDUCATIONAL NOTES

### NATIONAL CONFERENCE OF CATHOLIC CHARITIES

Representatives of Catholic charities from all sections of the United States will gather in Milwaukee, September 18-22, for the purpose of discussing and exchanging views in regard to the vital problems affecting the church in the fields of social and charitable work. It will be the first time that the National Conference of Catholic Charities has met outside of Washington. It will be the first annual meeting of the conference. Heretofore the meetings have been held biennially.

The most important problems to be discussed at the Milwaukee meeting are the methods of securing a greater number of active volunteer workers for Catholic organizations, the finding of homes for dependent children, the advisability of Catholic institutions for the feeble-minded, the social hygiene movement, the church and rural welfare, Catholic work for delinquents.

Catholics engaged in social and charitable work are not only interested in the relief of the poor and in providing home and institutional care for dependent children but they are also interested in doing everything possible for the prevention of poverty. They are interested in minimum wage legislation, in mothers' pensions, in health legislation, and the various means of remedying or alleviating the unemployment problem. These questions will have a prominent place on the program of the Milwaukee meeting.

Through all the papers and discussions the moral aspects of poverty and delinquency will be especially emphasized. While Catholic workers believe in progressive legislation, they also believe that without religion social legislation will be of little avail. Workers in Catholic charity look upon their work primarily as a work of religion. They realize that without character, without religion, all the other aids which social work has to offer will be of little moment.

Those who attended the meetings of the National Conference of Catholic Charities in Washington during the past ten years

have found them most helpful in their work. The conference has made available for all Catholic workers the best experience in Catholic charities. It has been responsible for the best developments in Catholic charities within recent years. It has developed a wider interest in social and charitable work among Catholics.

On account of the great distance many Catholic workers in the Middle West found it impossible to attend the Washington meetings of the conference. The Milwaukee meeting will give these workers a chance of profiting by the experience and the knowledge of leaders in Catholic charities from all sections of the country.

The Milwaukee meeting should be most helpful in developing a Catholic attitude towards the many problems affecting the interests of the Church at the present time. Most of the States are considering new developments in children's legislation. In many instances Catholic workers do not know what attitude they should adopt towards these proposed laws. The September conference will give them an opportunity of profiting by the experience of Catholics in States in which similar laws have been passed. Many Catholic organizations are taking up new problems in the field of charity. They are taking up work with delinquents, they are organizing home finding departments for dependent children, they are thinking about girls' club work. All these problems will be discussed at the conference by persons having actual experience in dealing with them.

Among the speakers whose names appear on the conference program are: Judge Hurley, of Chicago; Judge Wade, of Iowa City; Mr. Fred Kenkel, director of the Central Bureau of St. Louis; Colonel Corby, chairman of the Missouri State Board of Charities; James Fitzgerald, of the Society of St. Vincent de Paul, of Detroit; Doctors Kerby, Ryan, Cooper, and Moore, of the Catholic University, Washington, D. C.; Thomas Farrell, president of the Catholic Club of New York City; Edwin J. Cooley, chief probation officer of the Magistrate's Court, New York City; Mr. Bernard Fagan, chief probation officer of the Children's Court, New York City; Rev. Moses E. Kiley, director of Catholic charities, Chicago; Mary

C. Tinney, Department of Public Welfare, New York City; Mrs. John W. Trainor and Mrs. George V. McIntyre, of Chicago; Judge Sheridan, of the Juvenile Court, Milwaukee; Rev. Frederick Siedenbergh, S.J., Chicago.

The conference will be opened September 18, Sunday, with Pontifical High Mass, celebrated by His Grace, Most Rev. Sebastian Messmer, archbishop of Milwaukee. Right Reverend John T. McNicholas of Duluth will preach the opening sermon.

The program of the conference is arranged in twelve sections and four general meetings. All the meetings will be held in the large city auditorium. The evening meetings will be held in the assembly hall of the Auditorium, which has a seating capacity of 10,000. The section meetings will be held in the smaller halls of the auditorium.

The annual meeting of the Society of St. Vincent de Paul will be held in connection with the conference. Sunday, Monday and Wednesday afternoons have been set aside for the St. Vincent de Paul meetings. The Diocesan Directors of Catholic Charities will also hold their annual meeting during the sessions of the conference. Arrangements have been made for special meetings of Catholic Big Brother and Big Sister organizations.

A special feature of the conference is the meeting of the Catholic sisterhoods engaged in social and charitable work. The Sisters' meeting will be held in the Jesu Auditorium, September 22-24.

The Catholics of Milwaukee are making elaborate preparations for the conference. In the absence of the Archbishop, Msgr. B. J. Traudt, the Administrator, has addressed a letter to all the pastors of the Archdiocese urging them to interest their parishioners in the conference. The local committee is preparing a charity pageant to be given one of the evenings of the conference. It is also preparing an extensive exhibit of the works of Catholic institutions and organizations in the United States.

Delegates to the conference may obtain a round trip ticket to Milwaukee at the rate of fare and one-half on the regular certificate plan. In order to obtain the reduced rate they must ask for a certificate when purchasing their tickets. These

certificates when countersigned by the representative of the railroads in Milwaukee and the secretary of the conference will give them the right to purchase a return ticket at one-half the regular fare. Persons desiring further information should communicate with the "Secretary of the Conference, 324 Indiana Avenue, Washington, D. C."

#### YOUNG WORKERS NEED HEALTH PROTECTION

Children who go to work between 14 and 18 years of age need special protection if they are to reach manhood and womanhood with good health and well-developed bodies. The United States Department of Labor, through the Children's Bureau, has just issued a report called "Physical Standards for Working Children," in which a committee of eleven physicians appointed by the Children's Bureau explain how the health of children at work may be protected.

An effective means of protection lies in the adoption of physical standards which all children entering industry are required by law to meet. Eighteen States now have a law requiring children to be examined before going to work. These States are: Alabama, Arizona, California, Connecticut, Delaware, Illinois, Iowa, Kentucky, Maryland, Massachusetts, Minnesota, New Hampshire, New Jersey, New York, Ohio, Pennsylvania, Rhode Island, and West Virginia.

The most comprehensive of these laws requires that a child shall be of normal development for his age, in sound health and physically fit for the occupation which he is about to enter. But unless examining physicians have definite standards by which to test development and sound health, underdeveloped and physically defective children are likely to go to work early to their own serious disadvantage, in spite of excellent laws intended for their protection. The committee, therefore, has undertaken to define what constitutes normal development and sound health for children applying for working papers.

The report of the committee contains minimum standards of height and weight for specified ages, based on the most trustworthy experience and present-day practice. It also lists defects for which children should be refused certificates, reme-

diable defects for which they should be refused certificates pending correction, and conditions requiring supervision under which provisional certificates for periods of three months may be issued. The points which examining physicians should cover if adequate protection is to be given the working child are given in detail in the report, which also contains a record blank for the use of physicians in making these examinations.

Periodical examinations for children after they have gone to work are recommended by the committee as a still further means of protection. As yet no State has taken this step, though an exceptionally good opportunity for putting into effect an adequate program of health supervision, says the report, is furnished by the compulsory continuation-school laws now in force in twenty-two States.

The members of the committee responsible for the report are:

Dr. George P. Barth, Director of School Hygiene, City Health Department, Milwaukee, Wis., chairman.

Dr. Emma M. Appel, Employment Certificate Department, Chicago Board of Education.

Dr. S. Josephine Baker, Chief, Bureau of Child Hygiene, Department of Health, New York City.

Dr. Taliaferro Clark, representing the United States Public Health Service.

Dr. C. Ward Crampton, Dean, Normal School of Physical Education, Battle Creek, Mich.

Dr. D. L. Edsall, Dean, Harvard Medical School.

Dr. George W. Goler, Health Officer, Rochester, N. Y.

Dr. Harry Lindenthal, Director of Industrial Clinic, Massachusetts General Hospital, Boston, Mass.

Dr. H. H. Mitchell, representing the National Child Labor Committee.

Dr. Anna E. Rude, Director, Hygiene Division, United States Children's Bureau.

Dr. Thomas D. Wood, Chairman of Committee on Health Problems and Education, Columbia University.

Miss E. N. Matthews, Director, Industrial Division, United States Children's Bureau, secretary.



## ONLY NINETEEN STATES REQUIRE CIVICS WORK IN GRADES

Only nineteen States, in their State courses of study, outline definite required instruction for the grades in the fundamentals of American government, with four of those nineteen postponing the teaching until the seventh and six until the eighth grade.

These points are developed by a graphic analysis of State courses of study prepared by C. J. Primm, of Chicago, for the Society for Visual Education, which is furthering the movement for a wider use of films in training boys and girls for citizenship, as well as in community Americanization work for foreign-born citizens.

"It is a fact, of course, that in a very considerable number of towns and cities in the remaining twenty-one States pupils are being taught the essentials of our system of government," Mr. Primm goes on to state. "In these cases, however, such instruction is being given at the option or through the initiative of local teachers or superintendents; the State itself is not requiring it. Most thinking folks will agree that any study so vital to the Nation's welfare as civics ought not to be left to the option of local school authorities. Its inclusion in the curriculum should be definitely provided for."

"It is many times more important," he declares, "to teach civics in the grades than in high school, for the simple reason that the vast majority of pupils never reach high school, and a surprisingly large number do not even continue in the elementary schools beyond the sixth grade. The teaching of citizenship ought therefore to begin in the lower grades. It should not be taught as a formal subject, but as something of vital, everyday concern, something with an intimate relation to every interest and activity of the child, his parents, and his community."

A number of States outlining comprehensive courses in civics for elementary schools begin the work in the first grade. Instruction for the first three years, as a general thing, takes up the relations of home, school, and neighborhood to the larger community life; the work of community servants, such as postman, police, firemen, etc.; the duty of obedience, and the need of thrift and loyal cooperation. The work in the pri-

mary grades is so planned as to lead logically in the fourth grade to the study of elementary civics, linked with discussion of current events.

The course outlined in American ideals and citizenship in use in the public schools of Seattle, which Mr. Primm characterizes as highly admirable for its thoroughness and continuity, states: "The first step in training for citizenship is the awakening of a social sense and the formation of right habits of thought and conduct." In Seattle schools the emphasis in the first grade is placed on activities centering about the life of the school; in the second it is shifted to activities that center about the home, and in the third year it falls upon community life—city, State, and Nation.

"It is interesting to note," Mr. Primm observes, "that in all of the nineteen States recognizing civics as a principal requirement for the grades, moving pictures are being used in the schools for teaching purposes, and that in every one a civics film produced for school use, picturing in story form the relations between a citizen and his government, has had wide circulation.

"Of all available mediums of instruction, the film is most successful in making concrete to the child mind the varying functions and services of government. Every day of his life the child sees his government at work providing him with education and recreation, protecting his life and health, watching over the property of his parents. He sees, but he does not realize. A carefully worked-out film provides him with what we might call the 'continuity' of it all, and enables him to grasp the full extent and meaning of the Government's services where he, as an individual citizen, is concerned."

A complete revision of school courses of study throughout the country is imminent, according to Superintendent Henry Snyder, of Jersey City, speaking recently before the N. E. A., in order that every pupil shall be "trained for complete living as an individual, as a member of society, and as a citizen." It is the duty of the schools to prepare boys and girls to understand not only their privileges and opportunities, but their obligation to their fellow-men and to the State.

## BOOK REVIEWS

**The Parish School—Its Aims, Procedure and Problems**, by Rev. Joseph A. Dunney, Diocesan Superintendent of Schools, Albany, N. Y. New York: McMillan Company.

While the title "Parish School" is very broad and comprehensive, it is nevertheless quite appropriate for the present book, which is really a series of studies and papers on matters pertaining especially to the Catholic elementary schools. The book has three parts: 1, Aims, under which are grouped chapters on organization, supervision, discipline, grading, and study; 2, Procedure, which treats of methods both as to their principles and application; 3, Problems, a series of papers on departmental instruction, and questions for the most part connected with the Junior High School.

The author intended to interest teachers and the laity in these topics connected with the parish school and we venture the opinion that he will succeed in doing so. His treatment of the subjects mentioned is untechnical and in some respects unusual. His language and style have an individuality about them which will interest teachers, while the wholesomeness of thought, especially in the chapters on teaching religion, will be enjoyed by every Catholic reader. This is one of our first books in English on the Catholic parish schools, and we welcome it heartily with the hope that it will be widely read and that it will be an inspiration to our many Catholic schoolmen to write in the interest of this important division of our educational field.

PATRICK J. MCCORMICK.

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**Latin Sentence Connection**, by Clarence W. Mendell, Ph.D. New Haven: Yale University Press. Pp. 214.

The full importance of the relation of sentence to sentence not only in Latin, but in most languages has scarcely been realized—at least from the standpoint of its proper place in a thorough understanding of the language. Just as words spoken in succession are instinctively assumed to have relation and in fact must always bear some relation to each other if the utterance be that of a rational being, so when expression

of thought in sentences had become an established fact, some relation between sentences spoken in succession was beyond question.

The relation of word to word is evident enough and forms a great part of any language study. The original ablative ending expressed a wide range of possible relations, limited only by the meaning of the word itself and by the sense of the context in which the word was used. In some instances, as, for example, in the names of towns, this was always sufficient, and nothing further in the way of precision was felt necessary. But in others, many possible relations made it natural for adverbs to be used with the phrase in which the word in the ablative occurred, to indicate within a narrower range the significance of the ending. Another step was gradually taken by the development of the adverb into a preposition until finally the expression of relation rests largely in this external element (the preposition) instead of in the case ending. This is typical of the progress gradually made through long periods of time in the precise expression of the relation of sentence to sentence.

Dr. Mendell finds that in Latin between sentences there were at least three fundamental and natural signs that served to define the relation: repetition, change, incompleteness. The possibility of others not yet disclosed is readily admitted. Until the need of more precision was felt the relations indicated in the most general way by such fundamental means were the only limitation to interpretation, beyond the meaning of the individual sentences, and their order of succession, and even this last might often be misleading rather than helpful. Adverbs or phrases limiting the range of possible relation suggested by the meaning of a sentence were a decided step toward more precision, and eventually these developed into conjunctions upon which devolved much of the work previously carried by the more fundamental means.

The latter development as a means of sentence connection is only introduced in this volume, and not investigated in any extensive way. The entire volume is devoted to the establishment of the three fundamental means. A vast amount of representative material has been used, and the results, though ap-

parently meagre, are most important as establishing the basis for the more extended investigations which the author suggests.

ROY J. DEFERRARI.

**Making a High School Program**, by Myron W. Richardson.  
The twelfth volume in the School Efficiency Monographs.  
Kraft binding, 75 cents, postpaid. Yonkers-on-Hudson,  
N. Y.: World Book Co.

Every high-school principal, as well as everyone who has had anything to do with the making out of a program of studies and classes, will welcome the publication of this little monograph by Mr. Richardson. The author, who is head master of the Girls' High School in Boston, has given us in brief form a plan which he has found to work successfully in his own school, a very large one: but, as it brings out the fundamental considerations that underlie all program making, it can be adapted to any size school without much difficulty.

Several features of the plan are worthy of special note. The first is what the author calls "the block system." This is a scheme of dividing the recitation periods of the week into several groups or "blocks" and scheduling in one or other of these "blocks" all the recitations of the school. Most teachers are familiar with the plan of making the blocks correspond with the periods of the day, so that the first block occupies the first period; the second, the second, and so on. The author favors a distribution of the blocks so that a particular class need not be taught at the same hour every day. Some may object to this plan on the ground that there is apt to be confusion; but the advantages of such an arrangement really outweigh the disadvantages, as one will find upon a perusal of the scheme.

A second advantage of the plan is that "subjects scheduled in any year of the course may be elected by pupils in any subsequent year." Such an arrangement is a real necessity where several different courses are offered in a school because of the fact that pupils after electing a course often wish to make a change.

A third excellent feature of the program is the provision it makes to allow a pupil failing in a subject to repeat it in succeeding years without the necessity of causing a conflict, that bugbear of all program makers.

The booklet is well worth perusal and we are confident our school superintendents and principals will find it helpful in the solution of some of their problems.

EDWARD B. JORDAN.

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**American History and Government**, by Matthew Page Andrews, M. A. Philadelphia: Lippincott Co. Pp. 515.

Mr. Andrews is a publicist and president of the Page Publishing Association, a bureau of information on American history. As such he has written a popular little volume on American development, political, social, and economic, which is intended as a high-school text. In the opinion of the reviewer, the confused arrangement and lack of teaching guides will make the volume less serviceable as a text than several others now available. However, it is a volume worthy of a place as a reference book in a high-school library.

There is little evidence of any bias, religious, political, or even sectional, although the writer is of Virginian training. From a Catholic viewpoint, the tone is exceptionally just, whether treating of immigration, the Quebec Act, or the settlement of Maryland. One is surprised at the insistence on the term Anglo-Celtic, rather than the usual, if not altogether historic term, Anglo-Saxon. The European background and the age of exploration are scarcely considered, nor are there indexed such significant figures as Nicolet, Marquette, Joliet, Barry, Kosciusko, Rochambeau, and others. While the Anglo-American relations are rather well treated, there is a desire to justify the mother-country. In the appendix, the covenant of the League of Nations finds place with the Declaration of Independence and the Constitution, regardless of the voice of the electorate. Mr. Andrews is too desirous of teaching progressive democracy. Failing to realize how little the Virginia Company and Sir Edwin Sandys were impressed with popular government, he ascribes the origin of democracy to the founders of the various commonwealths, instead of recognizing the gradual and slow nineteenth century development. The economic side of our later history is emphasized more than in most texts.

R. J. PURCELL, PH.D.